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# America

National Catholic Weekly Review

Vol. XCVII No. 13 Whole Number 2511

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# Correspondence

## Theology for All

EDITOR: One of the noted books of its day was Adolf von Harnack's *Das Wesen des Christentums*. . . . It was Englished in 1900 under the title, *What Is Christianity?* I imitated the title when I published my book, *What Is Catholicity?* But I am not the author of *What Is Christianity?* as Father Elmer O'Brien, S.J., in his AMERICA article "Theology: No Pastime" (AM. 6/8) says I am.

Now, were I to be so merciless to Father O'Brien as he is merciless to the compilers, translators and authors he criticizes in that article, I might carry on something like this:

"Now, as the veriest tyro in religious history knows, Harnack, not Hallett, wrote *What Is Christianity?* Let Father O'Brien note, and be chastened." And so on.

I was chastened in regard to the pitfalls of theological Latin long before I heard of Father O'Brien. I have not translated reams on reams of Aquinas, Tanquerey, Herve, Arregui, Pruemmer, Sabetti-Barrett, Noldin, Hugon, *et al.*, only to have my head swelled. I too have noted blunders. I will not say in my rendering of the trickier phrases, but in turning sentences one might think within the capacity of a third-year Latin student. I have never yet translated *parvitas materiae* as "scarcity of material," but I have made mistakes enough to realize that one who makes them is not necessarily ignorant of theology, that he may suffer from nothing more than one of the occasional mental cross-ups that made Father O'Brien have me the author of Harnack's brilliant heretical work.

### Too Lofly Ideal?

Nobody is ever going to turn out a perfect translation. If Monsignor Knox, for instance, had waited until all competent Scripture scholars were agreed as to his rendering of several noted Old Testament words, we should be waiting yet for the Knox Bible. Translations of Latin theological works will continue to be made, and original theological works will be published in English, mistakes and all. Bishops will continue to give their Imprimaturs to these books.

Father O'Brien talks of "amateur theologians." The word "amateur," save in sports and hobbies, always has a pejorative sense. It means somebody less than a charlatan, but pretty much of a conceited ass. All of us have an instinctive dislike for anyone

who invades what we like to think of as our chosen field. It is said that the slaves on the Virginia farm where McCormick's first reaper was tested and found wanting turned handsprings with delight at its failure. I myself find myself resenting it when America's editors discourse on political subjects, though my reason tells me that they have as much right to do so as have I. I think that, along with much laudable concern for correct theological writing, Father O'Brien is resentful at the thought that poachers are abroad on his private preserves.

This is a natural, but unreasonable, feeling, for theology is a field wide enough for all, for the instructed layman as well as for the Jesuit professional. And speaking of the professionals, who was the better theologian, Dr. Luther or the lawyer-turned-theologian, Sir Thomas More, who answered Luther, Tyndale and others whom Father O'Brien would probably term "professionals"? The King-turned-theologian, Henry VIII, answered Dr. Luther well enough to receive from Leo X the title *Defensor fidei*, and Father O'Brien would hardly say that the King went later astray precisely because he was an amateur theologian. In *Denzinger*, how many authors of condemned propositions would Father O'Brien call "amateur?"

### Preparing the Theologian

Father O'Brien mentions a few things that impress him about my book, and expresses his contempt for them, which is his right. He also mentions something about me personally, which it is not his right to do—until he knows me better than he does. He implies that I have "a total lack of theological training."

No publishing house in the world spends a tithe of the time and money on the training of its employees that the *Register* does. Its unique College of Journalism requires three courses in theology—in moral and dogmatic theology and in Scripture. These classes have been going on every week every year (save during the summer) since 1941, and long must an associate editor attend them before he is released from them. The theology courses are taught by professors from St. Thomas' Seminary.

I do not hesitate to refer to our seasoned editors as theologians—not in the sense Father O'Brien has in mind, perhaps, but at least in the sense of St. Thomas More. Linus Riordan, for example, the editor of our "Questions and Answers" column, is

a theologian who is not an "amateur." He can answer question after question on dogmatic theology by the application of sound theological principles to the data of revelation. He knows enough to know when he does not know and to consult, with intelligence and discernment, recognized theological authorities to resolve his doubt. That is what I call a theologian, whatever Father O'Brien may think.

Father Robert E. Kekeisen is a master of moral theology, who might teach with credit in any seminary. Monsignor Matthew Smith has been wooing the Queen of the Sciences for more than 40 years, from the days when he used to return from his editor's office to the seminary and translate tracts of the *Summa*. He writes more theology than, I dare say, any other theologian in the world. It is theology accessible to Everyman but it is not shallow or watered-down theology.

Theology is a vast science, and so noted a moral theologian as Francisco de Vittoria told his students that he did not think that at the end of his life he would have the feeling of having crossed its portals. But why mystify the subject; why make it the private hunting ground of S.T.D.'s? A lay Catholic college instructor wrote me three pages of what I considered irrelevant or at least hypercritical objections to my book. He reminded me that he was a Ph.D. I felt like answering him: For Ph.D.'s I have a proper respect, but why should I be overawed by an academic title? I have my own garden to hoe.

And so, if Father O'Brien has reminded me and others (as he has) of what we need to know and to be careful of, I hope it will not seem to him presumptuous in me to remind him that he might not see the whole picture either. We all admire the German scholar who was working on a recension of Homer in 1806, and was still working on it in 1870, but does not the real Homer appear better in that poem of Greekless, shortlived Keats, who made that little slip about "stout Cortez"?

PAUL H. HALLETT  
Associate Editor  
*The Register*

Denver, Colo.

EDITOR: I should like to point out a glaring inaccuracy in Father O'Brien's criticism of Paul Hallett ("Theology: No Pastime," AM. 6/8). Violating his own ax-grinding theme of "Don't write about things of which you know little or nothing," he says Mr. Hallett has "a total lack of theological training," and implies that Mr. Hallett is without "the highly specialized skills—historical, linguistic, speculative" needed in a professional theologian. Therefore, "let him (Mr. H.) note that. And be chastened."

(Continued on next page)

## Dear Reader of AMERICA:

All editors, I would guess, spend a lot of time evenings and over weekends talking about their readers. Their talk is an attempt to probe such insoluble problems as these: What is the characteristic mark of our average reader? How would we pick him or her out of a crowd? How can we get him to tell us what he likes about our paper and what he doesn't like?

That last set of questions is a real poser—unless editors have funds enough to set afoot the big-time sort of project the *Saturday Evening Post* recently used to study the reading and buying habits of its "Influentials."

Here at AMERICA we would fearlessly pit our "Influentials" against anybody else's. However, it's always good to have evidence. That is why we have a Reader Survey in progress right now. We feel it is a fine questionnaire, one with all the right check-offs and plenty of space in the margins for readers to tell us what they think of themselves—and of us. It was prepared by Father MacFarlane and Father Collins of our Business Office.

► A first mailing of 500 went out about two weeks ago, and the response has been even better than we had hoped for. Each morning's mail these days brings in another batch of replies, and we are delighted with the comments, criticisms and suggestions of our anonymous correspondents. (You don't sign your name or give your address, you see.) A larger sampling of opinion will be taken very soon.

No survey was needed, of course, to tell us several things about the readers of AMERICA, namely, that they get ideas, have opinions, buy books and records, go places and write letters. Father Gustave Weigel was here yesterday. He told us he had received more than 60 letters about his recent article, "What to Think of Billy Graham" (AM. 5/4). A lady in the Midwest, through a letter in AMERICA's Correspondence page, asked people to send her Christmas poems for an anthology. A month later she wrote to tell us that she had already received more than a hundred answers, two of them from bishops.

► Just within the month Loyola University Press ran a clever, off-beat advertisement in our pages. It was headed "The Death of a Book," and told the sad story of J. F. Leibold's *Readings in Ethics* (1926), 1113 pages, originally priced at \$4.50, later "humiliated" to \$2.50, "now a memento for your library." The LUP ad wound up: "Just rip this notice from AMERICA and wrap around a quarter."

What happened? You should see! In the first few days quarters came in from a colonel at West Point, a lawyer in Broken Bow, Neb., a priest in San Jose, Cal., a lady in Grand Forks, N. D. Dozens and dozens of others poured in, too. One man in Memphis wrote: "Are you folks kidding? A book on ethics for two bits? Is it ethical?" Moral: AMERICA readers know a good thing when they see it.

Incidentally, we at AMERICA were happy to learn that a goodly number of *Ethics* purchasers refused to wrap the ad around the quarter. They said they hadn't finished reading the Comment page on the reverse side, or they needed the un mutilated copy for binding!

Yours cordially

*Thornton H. Davis, Jr.*

EDITOR-IN-CHIEF

## Correspondence (Continued)

**Respondeo:** Mr. Hallett has a fully accredited theology degree and has taught theology, though his proper field is journalism. He has the above specialized skills rarely found in a human being, as is evident from the many honors conferred on him and especially from the scholarly writings he has produced for years. Furthermore, his *What Is Catholicity?* is not a "collection of translated bits and pieces from theology textbooks." Would that textbooks had the breadth of vital topics and the lucid presentation that this small book has! And, finally, Mr. H. is scorned because "he has penetrated the Latin barrier of Catholic seminary manuals." How many theologians-by-trade ever penetrate that barrier to any extent before or after passing from the seminary? Ask the laity.

JAMES C. SUNDERLAND, S.J.  
Saint Marys, Kan.

**EDITOR:** Congratulations on your publishing the article "Theology: No Pastime." It is refreshing to get such an honest and scholarly book review. The article should deter distinguished professors from lending their name to translations and compilations by incompetent students, and warn translators that it is necessary to know the English language as well as the language they are translating. May we have more articles by Father Elmer O'Brien, S.J.

(MSCR.) CARL H. MEINBERG, V.F.  
Iowa City, Iowa

## Fighters in the Ranks

**EDITOR:** Re article "Fighters and Non-Fighters," by William V. Kennedy (AM. 6/8, p. 296):

In essentials, one cannot deny the accuracy of Mr. Kennedy's remarks. He has, however, neglected at least one pertinent aspect of this problem. . . .

The need of the military for a man who "is more intelligent, is better educated, possesses a higher degree of social responsibility, leadership ability and emotional stability" is not in itself sufficient proof that such a man belongs in the military as a "fighter." In the over-all picture, it is entirely possible, indeed likely, that such a man is more desperately needed, for the good of all the nation, in an entirely different position.

It should be noted here that very few intelligent men volunteer for infantry duty. By the very nature of the army, it is the least intelligent, the most poorly educated and those possessing the lowest degree of social responsibility who are most likely to end up carrying rifles.

ROSS M. HARDYER, Sp-3  
Fort Myer, Arlington, Va.



# Current Comment

## Court and Civil Liberties

The implications and consequences of the Supreme Court's decisions on June 17 in several civil liberties cases are so far-reaching that we must postpone to a later time anything like definitive comment on them. Here we can offer only a few clarifying observations.

The case of John Stewart Service involves no difficult constitutional problem. In 1951 Dean Acheson, then Secretary of State, dismissed Mr. Service as a security risk. (Mr. Service was accused of giving "confidential" documents to Philip J. Jaffe, an editor of *Amerasia* magazine.) In reversing a decision of the Court of Appeals in 1956, the Supreme Court held unanimously that in discharging Mr. Service Mr. Acheson had violated State Department regulations in security cases. It did not pass on the merits of the case.

The Court's reversal of the conviction of John T. Watkins, an organizer for the United Auto Workers, raises a more difficult question. Mr. Watkins was convicted of contempt of Congress for refusing to give to the House Un-American Activities Committee the names of former associates in the Communist labor apparatus. Mr. Watkins, who broke with the party some years ago and was otherwise a cooperative witness, took refuge in the First Amendment. He agreed to reveal the names of former associates who were still Communists, but not those of people who had broken with the party. In this case only Justice Tom C. Clark dissented. He charged the majority with "mischievous curbing of the informing function of Congress."

### ... Smith Act Again

The third case involved convictions under the Smith Act, which forbids conspiracies to teach or advocate the violent overthrow of the Government. This is the law under which many U. S. Communist leaders have been jailed. The Court upheld its constitutionality in 1950.

In the present case it reversed the

convictions of 14 California Communists on the ground that the Communist party in its present form was not organized until 1945 at the latest. Since the Government brought its indictment against the California group only in 1951, the Court said that the three-year statute of limitations applied. Again only Justice Clark dissented, and two justices, Hugo L. Black and William O. Douglas, said that the Court should have gone further and declared the whole law unconstitutional. Justices William J. Brennan and Charles E. Whittaker did not participate.

One effect of these decisions is to strengthen individual rights. Another is to make it harder for Congress to probe subversive activities and for the Government to secure convictions under the Smith Act. Whether they leave the country fundamentally stronger or weaker in the face of the Communist threat will be torridly debated for months to come.

### Multiplying "Moonlighters"

The term would have intrigued the late H. L. Mencken, always on the prowl for authentic Americana. So far as we know, no dictionary yet carries "moonlighting," not in the sense, that is, in which it is being used these days in Akron, Detroit, New York and elsewhere throughout the land. Just to keep our English cousins up to date, not to mention the less lexicographically alert among our own citizens, moonlighting is working a shift or half-shift elsewhere after a man has finished his regular job.

The sociologically minded will be interested to know that among us moonlighters are on the increase. On the basis of a sampling taken last July, the Census Bureau estimates that one of every 18 workers now has a second job.

What lies behind the spread of moonlighting is a matter of dispute. Some claim that the steady increase of living costs is forcing workers to take a second job in order to make ends meet. Others see in the practice, not the pressure of economic necessity, but a desire to enjoy a higher standard of living.

Should the second hypothesis be true, it would cast considerable doubt on a popular belief that Americans these days want a shorter work day in order to have more leisure. It suggests rather that they want shorter hours in order to earn more money, either through overtime or through a second job. The evidence so far is too scanty to support a judgment, but here is a development that will bear watching.

## Court for Arbitration

Almost everybody who is against sin will rejoice over the Supreme Court's finding on June 3 that agreements to arbitrate labor-management grievances are enforceable in Federal courts. Section 301 of the Taft-Hartley Act, wrote Justice William O. Douglas for the majority, "placed sanctions behind agreements to arbitrate grievance disputes." Though this decision does not close every loophole, it does give a powerful boost to the civilized process of arbitration.

This process has gone much further in labor-management relations than many people realize. While most *disputes of interest* (disputes arising over the terms of a new contract) are still settled by resort to economic force, practically all *disputes of rights* (disputes arising under the terms of an existing contract) are settled by recourse to reason. Such disputes are commonly called grievances, and it is a rare labor-management contract these days that doesn't require binding arbitration as the final step in the grievance machinery.

Until the Supreme Court's decision, however, it was possible for a union or a management to evade its duties under the arbitration clause with legal impunity. Only 11 States have laws requiring unions and employers to arbitrate unresolved grievances according to the terms of their contracts. Since the jurisdiction of the Federal courts was in doubt, unions and employers in the other 37 States had no legal recourse if the other party to the dispute reneged on his signed word. While it is still possible for a conscienceless employer or union to escape the duty to arbitrate, this will require more ingenuity than was needed before the Supreme Court spoke.

## Hope for Refugees

Patting ourselves on the back is probably a prime American temptation. When the Hungarian freedom-fighters, for instance, clamored for refuge in the free countries of the world, we made a lot of noise and, in all fairness to ourselves, did quite a bit toward giving them a haven here.

But we didn't do as much as other less-favored countries. Here are some figures released by Freedom House in New York, an organization devoted to publicizing our "free way of life":

| Country        | No. of Refugees per 100,000 Admitted | Refugees per 100,000 Population | \$100 Million Nat'l Income |
|----------------|--------------------------------------|---------------------------------|----------------------------|
| Australia      | 5,757                                | 61                              | 61                         |
| Belgium        | 3,202                                | 36                              | 43                         |
| Canada         | 17,704                               | 111                             | 81                         |
| France         | 9,161                                | 21                              | 26                         |
| West Germany   | 11,593                               | 23                              | 39                         |
| Israel         | 1,751                                | 95                              | 187                        |
| Netherlands    | 4,500                                | 42                              | 72                         |
| Sweden         | 5,751                                | 70                              | 63                         |
| Switzerland    | 10,336                               | 208                             | 192                        |
| United Kingdom | 20,530                               | 40                              | 48                         |
| United States  | 31,835                               | 19                              | 9                          |

It comes as pleasant news, accordingly, that Congressman Francis E. Walter, co-author of the controversial Walter-McCarran Act that determines our current immigration policy, has introduced in Congress a bill that "will facilitate the entry of more than 36,000 persons in the near future and of several thousand a year continuously." Sen. John F. Kennedy has introduced a companion bill in the Senate.

No conclusions can be reached yet, but we are heartened by this trend toward putting the United States in its rightful place as the major reception-center for those fleeing from Red terror.

## NEA's Second Century

Some 15,000 delegates and teachers, members of the National Education Association, will assemble in Philadelphia next week for the centennial convention of America's largest teachers' organization. The good wishes of Catholic education will be brought to the gathering by Msgr. Frederick G. Hochwalt, secretary general of the National Catholic Educational Association.

The second century already has something up its sleeve for the NEA's nearly 700,000 members. Convention delegates will be asked to approve a doubling of the present \$5 national yearly dues. (State association dues are additional.) Much of this increased revenue is des-

tinued, seemingly, for "legislative education," i.e., lobbying.

As bargaining agent and quasi-union for more than half the school teachers in the land, NEA has the right and duty to campaign for the improved financial status of its members. All proper measures for educating the public, as well as State and Federal lawmakers, as to the plight of the underpaid school teacher are to be encouraged. But serious responsibilities go hand-in-hand with a yearly intake of \$7 million.

We hope the NEA leadership will use this longer financial lever with discerning attention to the delicate complexities involved in general Federal aid-to-education legislation.

In adding our own congratulations to the huge bouquet NEA will pick up next week, we commend its leadership for recent concrete evidences that NEA is becoming more aware of the need for a truly national educational outlook. We need an effective partnership between public and private schools. Without such partnership, growing school problems cannot be satisfactorily solved.

## Conservatives Win in Canada

Should the Progressive Conservative party, fresh from its surprising electoral victory on June 10, succeed in forming a viable coalition government at Ottawa, the consequences may be of more moment to U. S. business than to the U. S. Government. Though the Conservatives are more Commonwealth-minded than the Liberals, they are unlikely to risk weakening the friendly ties between Canada and the United States. However strong the pull of tradition and nostalgia for a great but vanished past, these factors are not so decisive as the plain facts of geography and the harsh realities of the cold war.

Where the traditional Conservative affection for Great Britain—and for high tariffs—may modify Canadian policy is in the area of economics. There have been mutterings from time to time about the large role U. S. capital has played in Canada's roaring postwar expansion. Some Canadians sincerely believe that American investment has reached the point where it threatens their country's economic independence. If the Conservatives decide to champion this sentiment, they could make life much less

pleasant for U. S. bankers and industrialists than it is right now.

This conjecture is based, as we said, on the assumption that the Conservatives, with their dynamic new leader John Diefenbaker, succeed in forming a stable regime. Since they have only 109 seats in the 265-seat House of Commons, they need the help either of the somewhat socialistic Co-operative Commonwealth Federation or of the rightist Social Credit party and all the independents. Even if the Liberals, who emerged from the shambles with 104 seats, observe a benevolent neutrality, the difficulty that the Conservatives will meet in obtaining this support may force a new election next fall.

## Murray Out: AEC Loses

On June 17 President Eisenhower did what many Americans hoped he wouldn't do (AM. 5/11, p. 187). He failed to reappoint Thomas E. Murray to another term on the Atomic Energy Commission. The President's decision became known when he nominated 41-year-old John F. Floberg, Washington attorney and Truman-era assistant Secretary of the Navy, to replace Mr. Murray when his term as commissioner expires June 30.

Regret over Mr. Eisenhower's decision does not stem from criticism of the gentleman named for the post, but from the fact that the eminently qualified Mr. Murray, whose reappointment had been strongly urged in so many quarters, has been denied the opportunity to continue to serve the AEC at a time when it needs him most. Public reaction will be all the stronger because it appears that the President, in making this choice, has been unduly influenced by AEC chairman Lewis L. Strauss, whose policy clashes with Mr. Murray are matters of public record. Chairman Strauss won; the AEC lost.

## Iron-Curtain Delinquency

If misery loves company, we should find some small consolation from reports coming from behind the Iron Curtain. Only within recent months has the Red-controlled press admitted openly the ugly fact of widespread juvenile delinquency in the satellite countries.

A June 9 dispatch from Vienna rounds up criticism that has appeared in Hun-

garian, Polish, Czechoslovakian, Romanian and Bulgarian papers. Some of the "delinquency" consists, of course, in deviation from the party line, but what is really viewed with deserved alarm is the rise of teen-age prostitution and banditry, drunkenness and gangsterism. These are subjects, says the Budapest *Nepakarat* (a trade-union paper),

"about which we were silent during 14 long years, [while] it was the favorite theme of the press to print statistics about youth crime in the Western countries."

With unconscious irony, the Czechoslovakian press attributes its rise in youthful crime to "a decline in parents' morals." Under a system that has con-

sistently encouraged children to inform on old-fashioned and nonconformist parents, the moral influence of parents has been progressively whittled away.

We may take heart that our delinquency problems are at least not rooted in an intrinsically vicious system that denies any moral basis for good citizenship.

## Anglicans in Trouble

OXFORD—On May 19 last, at Newcastle-on-Tyne, capital of England's North East, Father Agnellus Andrew, O.F.M., addressed a great gathering brought together under the auspices of the Catholic Social Guild. In the course of his address, the TV priest, whose finger is firmly on Britain's pulse, warned of growing hostility to the Catholic Church in this country.

Next day, as if to confirm his words, the Archbishop of Canterbury, at the Lichfield Diocesan Conference, spoke of "a lot of direct hostility to the Church of England led by the Roman Catholics in this country, some of whom openly declare they are waging war against the Church of England." Dr. Fisher is not alone. Some days before, the Anglican Bishop of Chester, while praising individual Catholics for their "discipline, their ardor and pride in their Church," accused that same Church of "spiritual totalitarianism." Shortly afterwards, further attacks came from the Anglican Bishop of Lichfield and then, on June 4, from the Bishop of Southwell in an address given to his clergy gathered in conference at Nottingham. He spoke as follows: "I know of people in this diocese who have been marked down by the Roman hierarchy. People have been set upon them to try and seduce them from their Anglican allegiance. I could quote you names. What they are offered by the priest is like something they can put into a bag and take home—something like they are offered by the Communist Party."

It would be very wrong to assume that Britain's Catholics are in any way nervous over these attacks. By contrast, their attitude is one of quiet satisfaction at the witness these statements bear to the growing influence of Catholicism in this country. Mixed with it is a very genuine compassion for separated Protestant brethren increasingly torn by doctrinal differences.

English Protestantism is still far from the discovery of that unity in truth which alone is valid. From it, in fact, English Anglicanism, led

by the Archbishop of Canterbury, is running away as fast as it can. For Dr. Fisher is seeking unity in diversity. His pan-Protestantism envisages a loose-slung federation of Protestant churches held together on the basis of a lowest common denominator. And, too often, the result of his striving has been to reveal differences, not to heal them; to help rive off from the parent stem dissident groups within his own and other Protestant churches. So, for example, numbers of Anglican "Papalists" took the road to Rome after the ratification of the South India Scheme. The same thing will occur, no doubt, if, at some future date, there is achieved the union now mooted between English Anglicans and Scottish Presbyterians; for such a marriage could only be bought at the price of a further degradation of the Anglican episcopacy. That, in all probability, would put further Anglican "Papalists" on the path to Rome.

Dr. Fisher's pathetic striving after union in diversity reveals England's Established Church as full of fissionable material; too full of potential Papists for comfort. Hence the recent attempt, at the Convocations of Canterbury and York, to revise Anglican canon law with a view to checking "Catholic" practices increasingly in vogue with the Anglican clergy. How difficult this will prove is shown by the fact that when the recent Canterbury Convocation came to an end, it had approved only fourteen non-controversial canons, while a bitterly contested canon on vestments had been left unsettled and another concerned with communion had not been reached.

Meanwhile, the Catholic Church in England makes steady progress and its influence gains ground in a country where today the Holy Father is listened to as never before. By contrast, the present dejection and disunity in Protestant ranks are hardly calculated to inspire the English with confidence. Small wonder that the Archbishop of Canterbury should be angry; that the anger should express itself in these somewhat petulant outbursts against Rome. There is nothing to fear from this; much on which to take pity.

PAUL CRANE

FR. CRANE, S.J., of Oxford, is a corresponding editor of AMERICA.



# Washington Front

## Who Makes the Agencies Run?

Last week, in reporting on "What Makes the Agencies Run?", I stopped at the Atomic Energy Commission to illustrate the complexity involved in an independent agency whose head fondly imagines it as a part of the Executive establishment. It is not.

Since I wrote, the Senate, in an omnibus bill, authorized itself to appropriate funds for all the independent agencies, following its consistent pattern of cutting Presidential requests by about 7-7½ per cent. The bill then went to conference with the House to iron out differences, which are several hundred millions apart. The result will be the final appropriation, to be adopted later.

Meanwhile, both Houses were obviously very restive in the debate on the agencies' bills. Several amendments were proposed, which a simple point of order killed: it is not allowed to put new legislation in a money bill. They were mostly designed to assert congressional rather than Executive supremacy over the "independent" agencies.

The real problem troubling Congress, however, was who should head up these agencies? That is a poser. Many regulatory agencies enjoy a mixture of legislative, executive and judicial powers. Suppose you are the President consulting with his patronage advisers. Whom

will you take? There is, for example, the Federal Power Commission. You have to take somebody who knows his subject. Will you take somebody from private power, or from public power, or a neutral engineer? Take the Federal Communications Commission, which regulates the airwaves. In the 'thirties, it was taken for granted that two men represented NBC (red and blue networks), two CBS, and one independent. To get a frequency, you had to contact, not the Board, but the companies themselves. I know this from personal experience in a celebrated case. Now, with TV and four major networks, the situation is more complicated, but the *possibilities* of a conflict of interest—and a scandal—are greater.

Take the Civil Aeronautics Board, or the Federal Civil Defense Administration, the Tennessee Valley Authority, or the Atomic Energy Commission itself, for that matter. For top spots, will you take nonentities, political hacks, lame-duck Congressmen or Governors, even known lobbyists, or real experts in the field? All of these categories have been appointed in successive Administrations.

Of course, in each agency there are dozens of devoted civil-service legal or technical experts who know more about the subject than their temporary superiors. Some of these have reluctantly been persuaded to be promoted to higher posts; reluctantly, because though they will not lose their pensions, they will lose their jobs when a new Administration comes along. This is what happens under the current doctrine that "policy-making" jobs belong to the current President.

WILFRID PARSONS

## Underscorings

THE FOREIGN Visitors Office, National Catholic Welfare Conference, has published a 12-page brochure "Hospitality to Foreign Students—A Challenge to American Catholics." For a sample copy or for purchases (\$5 per hundred; \$45 per thousand) write Robert T. Murphy, Program Director, Foreign Visitors Office, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

► POPE PIUS XII has sent His blessing and encouragement for the newly formed National Federation of Sodality to Rev. Erwin A. Juraschek, of the Archdiocese of San Antonio, president of the National Diocesan Sodality Directors' Conference.

► THE FIFTH annual Fordham University Institute of Mission Studies will

begin its six-week course for prospective missionaries, religious and lay, on July 5. Details may be had from Rev. J. Franklin Ewing, S.J., Director.

► LEGION OF MARY members in the Philippine Islands (22,438 active members and 63,205 auxiliary members) visited 150,000 homes and arranged for the baptism of 13,491 children in 1956. More than 17,000 fallen-away Catholics were helped back to the practice of their faith.

► BISHOP JAMES P. DAVIS of the Diocese of San Juan, which contains about 1.3 million of Puerto Rico's 2 million-plus Catholics, is engaged in a campaign to raise \$2 million toward the erection of a modern Catholic hospital in San Juan. Under the Hill-Burton Act,

this sum will be matched by \$4 million from the Federal Government.

► SOME 2.3 MILLION pamphlets and leaflets were distributed during 1956 by the Catholic Truth Society of England (39 Eccleston Sq., London, S. W. 1). Recently it printed the 250,000th copy of the Dollar Bible, which it first issued at the end of 1955.

► REV. FRANCIS T. HURLEY, of the Archdiocese of San Francisco, has been appointed an assistant director of the Education Department, National Catholic Welfare Conference.

► 250,000 SWISS FRANCES, amounting to half the construction costs, have been voted by the City Council for new buildings for a Protestant school teaching 400 children in the predominantly Catholic city of Fribourg, Switzerland. At the same time the annual operating subsidy for this school was upped 50 per cent.  
E. K. C.



# Editorials

## Red China in Trouble

The poetic bent of Chairman Mao Tse-tung came to the fore in his recent series of speeches before Chinese Communist party leaders in Peking. Delivered last February and March, they were not revealed to the outside world until the New York Times scoop of June 12. Said Red China's chief of state: "Let a hundred flowers bloom, let a hundred thoughts contend."

What did the colorful language mean? Stalinist brutality (even the "liquidation of 800,000 enemies of the state" up to 1954) had failed to whip the Chinese people into line. Forsaking the big stick, therefore, Red China's leaders would henceforth admit the possibility of diversity of opinion, of conflicts and contradictions, even within the monolithic Communist state. From now on these deviations would be combated by a policy of "persuasion." Most important to the Western world, one could detect between the lines of Mao's speeches a frank admission of serious trouble throughout mainland China.

That Red China has been experiencing economic difficulties has been known for several years. But this is the first time these problems have been admitted by a source as high in the Communist aristocracy as Mao Tse-tung. As the following quotations show, he spared his audience few of the grim details of life in today's Communist China:

► *On the economic condition of the people*, Mao said: "We do not at present have enough funds to increase the pay even for those who rightly claim more for their work."

► *On food and population*, the Chinese chief of state remarked: "The increase in grain harvest for the last two years has been 10 million tons a year. This is barely sufficient to cover the needs of our growing population."

► *On education*. Mao stated: "It is estimated that at present 40 per cent of our youth have not been placed in primary schools."

► *On dissension among the people*, he said: "Internal antagonisms should be dealt with as soon as they appear. If . . . [these] in turn lead to demonstrations and strikes, such incidents should be considered as warning signals to sectors of the administration where bureaucracy has made its nest."

This last complaint was an obvious attempt to place the blame for communism's failure in China on the party's lesser lights. Actually the fault lies within the system itself, which is simply not suited to the Chinese people. The collectivization drive and the policy of giving top priority to heavy industry have impoverished China's predominantly peasant population. Country folk, drawn to the cities by rumors of job opportunities, have created a problem of urban unemployment that the regime finds it impossible to solve. The Reds are learning that slogans cannot cope with such natural disasters as floods, which have plagued Chinese Governments from time immemorial.

This is not the picture Peking is accustomed to present to the world. Coming from an official Government source, it is invaluable as an aid in assessing the Far East problem, which, after all, is the problem of China. It suggests that Mao is likely to tread cautiously on the international stage for some years to come. It means that, for all the vaunted Sino-Soviet pacts of recent years, Russian aid is niggardly. If these speeches of Mao are played up throughout Asia with appropriate commentary by the United States Information Agency, many Asians, who today seem to think otherwise, may come to the conclusion that Red China is not, as propaganda had it, riding the "wave of the future."

## Inflation in Perspective: II

Last week, in itemizing the reasons why the recent rise in consumer prices—amounting to 3.8 per cent since April, 1956—does not signal the imminent approach of a runaway inflation, we mentioned responsibility in Government. Economists can, and do, argue about specific Washington policies, such as the Federal Reserve Board's tight money policy, or the level of spending projected for the 1958 fiscal year. Few, however, seriously question the Administration's resolve to resist inflationary pressures and safeguard the integrity of the dollar.

Accordingly, it is of some significance for an estimate of our present position that the President, following the counsel of his economic advisers and of the Federal Reserve Board, decided late in May not to ask Congress for standby controls over consumer credit. Such controls, stipulating both the down payment required on installment purchases and the maximum time for repayment, are a useful anti-inflationary device. The Government employed them during both World War II and the Korean war. If the Administration does not now regard credit controls as necessary to contain inflation, it

is a clear indication that it fears no imminent drastic rise in prices.

Actually, though retail prices have been moving upward over the past eight months, commodity prices have been taking what one business review calls "a breather." This very likely reflects the mild inventory shakedown that has been in progress for several months, as well as the reduced pace of residential building and the auto market's failure for the second year in succession to respond to the traditional stimulus of spring. At any rate there are few feverish symptoms in the economy today, however high the consumer-price thermometer may be. Far from being apprehensive about inflation, some businessmen think that the Federal Reserve is overdoing a good thing and ought to loosen the money screws. They were certainly delighted with the Administration's decision not to request standby controls over credit.

None of this means that we can afford to look with equanimity on the increase in living costs, or that we ought to accept the steady erosion of the dollar as the inevitable consequence of continuous prosperity. Some economists, it is true, believe that a slow rise in the price level is the price we must pay for high production

and employment, and experience would seem to bear them out. Under prosperous conditions, prices do undoubtedly tend to rise. Through over-all monetary controls and sound fiscal policy, it is possible to retard the rise and dampen speculative fever, as has been done these past few years. But these controls cannot prevent a gradual boost in the price level unless they are pushed to the point where they risk precipitating a depression.

Where does this leave us? Unless we are prepared to accept Government control, not only over consumer credit but over wages and prices as well, we have to entrust the integrity of the dollar to competitive pressures and to self-discipline on the part of unions and employers. Over large areas of the economy, however, competitive pressures operate very imperfectly, and voluntary restraint on wages and prices is difficult to organize and coordinate. Even so, there is no need to despair. This is a relatively new problem among us and is only now beginning to get the consideration it deserves. There is reason to hope that as time goes on labor and management, with some help from the Government and economists, will make the necessary adjustments to prosperity and learn how to live soberly with it.

## Double-Talk in the *Times*

Anyone who paged through the entertainment section of the New York *Times* for Sunday, June 16 must have noticed a puzzling and lamentable double standard of moral values. Movie critic Bosley Crowther devoted his column to a scathing commentary on movies that have little more to offer than a glorification of the female form. He criticized the ads that play up this degrading—and really juvenile—obsession with sex.

Mr. Crowther's points were well made, but apparently the right hand of the New York *Times* does not know what the left hand is doing. The paper that prints in its think-columns "all the news that's fit to print" publicizes in its movie-columns copy that gives any clean-minded citizen fits of moral indignation and well-founded alarm. The alarm arises from the fact that the *Times* sets the moral tone for much of U. S. journalism. If the *Times* adopts the policy of tolerating suggestive and low puffs for movies, where will less responsible journals draw the line?

Many movie ads in the *Times* these past few weeks have been, to put it bluntly, a disgrace. The ad for the film *Stella* features the most provocative open-mouth kissing. How many youngsters will conclude that perhaps they ought to experiment the next time they are on a date? In addition, the quotations which appeared in the *Times*, culled from movie critics of this particular film, are chosen with what can be interpreted only as a deliberate focus on seduction:

Some of the fiercest kissing yet seen on the screen. . . . When she kisses a fellow, it resembles a Greek wrestling match. . . . Bursting with provoc-

ative insinuations. . . . A wallop of a trollop, she takes her men where she finds them—and leaves them in the limbo of left-over lovers when she's finished with them. . . . Stella is earthy, well-stacked and, most important, free with her favors.

The same kind of pictorial description or slanted quotation has occurred in the *Times* recently in connection with such pictures as *The Little Hut*, *Island in the Sun*, *The Prince and the Showgirl*, *Nana* and *Julietta*.

### LET'S BE CONSISTENT

The *Times* publishes a little brochure called "Advertising Acceptability Standards." A copy is at hand as this editorial is written, and one cannot but admire the high standards the *Times* sets for its ad-copy. Ads will not be accepted, we are told, if they are "indecent, vulgar, suggestive, repulsive or offensive." If the movie ads currently appearing in the *Times* are not vulgar and offensive, the paper had better get rid of a movie critic like Mr. Crowther (who is obviously old-fashioned) or really get down to the job of applying its professed standards to its movie ads. Otherwise the distinguished *Times* can easily be convicted of talking out of both sides of its distinguished mouth.

Alexander Graham Bell has provided even the N. Y. *Times* with a practical way to avoid this type of moral double-talk. The great paper must have telephones. (We do.) If the editors would phone the men in charge of the ad-copy, the *Times* might possibly be as distinguished on its ad pages as it is in its editorial and text pages.

# World Catholic Press

RAZON Y FE (Calle Pablo Aranda 3, Madrid), "Fundamental Laws," editorial, Feb., pp. 105-110.

In July, 1956 the Spanish Government announced the establishment of a commission that would codify a Bill of Rights for the nation. This significant editorial urges that such a code express those Christian values that have always been held sacred in Spain; it warns that the code should not be written with only those evils in mind against which the revolution of 1936 reacted.

The succession of revolutions "during the past 150 years" proves that profound differences divide Spaniards; but a great body of ideals and values also binds them together. Today the country is torn between two correlatives: liberty and authority. To determine the proper "dosage" of the two constitutes one of Spain's "deepest, thorniest problems."

As the Cardinal Primate of Spain wrote in his 1945 pastoral letter, Spaniards have a right to a "manifestation of legitimate opinions." Citizens are inclined to obey laws the more as they have had a hand in framing them. This liberty at least should be accorded them, that they be allowed to discuss this code of fundamental laws while it is still under formulation.

CIVILTA CATTOLICA (Porta Pinciana 1, Rome 130), "Program and First Steps of CELAM," by Fiorello Cavalli, May 18, pp. 386-399.

The Episcopal Council of Latin America (CELAM), which corresponds in general to our National Catholic Welfare Conference, met for the first time Nov. 5-14 at Bogotá. This article reports certain of the problems CELAM has decided to meet first: the lack of priests; the need for a concerted radio apostolate to meet this lack; the inadequate numbers of teachers and schools for Catholic education, including that of adults.

Special problems face the 9,000 Latin-American students who each year study in the United States, mainly in non-Catholic universities; CELAM hopes that, with the help of NCWC, it can assist these students. It deplores also the "almost total lack" of chaplains at state

universities in Latin America. Finally, the youth are coming, in increasing thousands, from the country to the new industrial cities of Latin America; they need help to adapt their faith to the conditions of urban, industrial living.

INFORMATIONS CATHOLIQUES INTERNATIONALES (163 Boulevard Maiesherbes, Paris), "Judaism across the World," June 1, pp. 17-25.

Here is a roundup of statistics on the world's 12 million Jews (over 5 million in this country, over 2 million in New York City). It outlines the attitudes of Jews toward Zionism, atheism ("In France, of 325,000 Jews, only one-fifth keeps official connection with Jewish [religious] organizations.") and toward their own division into orthodox, conservative and reformed Jewry. In the same issue (pp. 3-4), P. Riquet, S.J., writes "About Anti-Semitism."

SOCIAL ACTION (De Nobili Press P.O. [Madurai Dt., India), "Origins of Gandhi's Social Philosophy," by A. de Mendonca, March, pp. 101-112.

Though Gandhi was no metaphysician, his life and work were guided by philosophical principles. He was a Hindu, but not of the monist school; he believed in God, Absolute Reality, the "inner Dweller" within and distinct from man. Gandhi taught his followers to practice self-sacrifice for the good of their fellow man; for him, renunciation was not negative but served the needs of man. If he worked directly for the good of India, this astounding patriot did so only because he saw India's good as part of the good of all humanity.

FRANKFURTER HEFTE (Leipzigerstr. 17, Frankfurt am Main), "Is Europe a Fatherland?" by Walter von Cube, May 1957, pp. 330-337.

The author, a German, is frankly pessimistic about the future of a united Europe. The Common Market pact, he says, is not a sufficiently strong force to weld together the nations of Europe; only their sense of a common history can do it. Moreover, the affections of

Europeans are attached to small local political units. A united Europe will have to allow for diversity, for federation of unlike members. "The only bond they have today, besides fear of a Soviet war, is a common anti-Americanism."

In the 18th and 19th centuries the aristocrat and the intellectual had this loyalty to Europe; they alone recognized its community of ideals and traditions. Today's efforts at unity, based on economics, are precarious; only by stressing its community in history can Europe "feel" as a single organic whole and avoid the twin perils of being crushed in the Soviet-U. S. conflict or of being ultimately engulfed in the surging plethora of new peoples in Africa and Asia.

DOKUMENTE (Worringerstr. 11, Cologne), "Adenauer's Germany," by Robert Schuman, April 1957, pp. 101-110.

A Frenchman, foremost proponent of the European Coal and Steel Community, looks optimistically for a united Europe, and says it will be largely the work of Chancellor Adenauer. It was Adenauer who, after the war, won back for Germany the respect of the Allies. His leadership has unified that country. Germany no longer stands apart in her planning from the rest of Europe; no longer is she internally divided by confessional political parties or labor unions. Schuman recognizes that France, ever apprehensive of Germany's dynamism, was realistic enough this time to take Germany in as a partner rather than to impose another Versailles Treaty on her. But the return of Germany is, he says, Adenauer's triumph.

ECCLESIA (Cuesta de Santo Domingo 5, Madrid), "Our Church Schools," by José María Diaz Mozaz.

Four-fifths of Spain's children in secondary schools today are in schools run by the Church. In 1923 one-quarter of the schools taught by religious men and one-third of those taught by religious women were in the larger towns and cities; in 1955 over half of both were to be found there. Why this flight from the country? The author blames the increasing fees that only parents with city incomes can pay. He urges that the Church make greater efforts to provide free schools for the children of workers and peasants. EUGENE K. CULHANE



# Looking at South Italy

George Lorimer

EARLY IN THE MORNING we left Reggio Calabria, which looks across from Italy to Sicily, and drove up the lonely Ionic coast to Melito. Here we turned inland and followed the river toward the mountains of Aspromonte.

The river bed is very wide but it is full only when there are great rains. In the summertime there comes but a trickle of water; people hurry to plant in the fertile soil that has been washed down from the mountains. They must plant late, or there is still too much water in the river; then they must work hard all summer tending their crops. Some years all goes well and the harvest is good, for the earth is rich and there is water even in the heat of August. But some years the rains come early. They beat on the sun-hard soil of Aspromonte; repelled, they race to the river, the river swells and becomes turbulent and dashes the harvest, unpicked, into the sea.

We followed the river course away from the plain and after a sharp climb arrived in Chorio. This is the last outpost of the *bergamotto*, that valuable citrus fruit which is used for perfume, soft drinks, candied fruit and bitters. (I was told several times that the only place in the world where it will grow is a very small part of the toe of Calabria.) Though Chorio has one of the highest agricultural incomes per acre in Italy, this does not mean that Chorio is rich. Here, as in most of the Italian South, the advantage of high income is lost by exaggerated division of land holdings and lack of reinvestment on the part of the big landowners.

Above Chorio there are olive trees, and then only prickly pears. There are waste areas where the soil is so eroded that not even the goats can find enough to eat, and where the corrugated mountain slopes are brown all the year.

Besides the perennial poverty, Chorio, even above the level of the plain, suffers regularly from floods. Since the war, when a great many trees were cut in the mountains, the rains cause sheets of water periodically to dash through the town at a great velocity, turning the streets into cascades and destroying as they go. And then there is always the lurking fear of earthquake. The

notorious one of 1908 that totally destroyed Reggio Calabria and Messina also knocked down Chorio, along with many other small towns in the area.

## A SHEPHERD AND HIS FLOCK

One of the first people I met in the town was the pastor. He is a young man, with light-brown hair and yellow-brown eyes. He grew up in another small town near Reggio, so here in Chorio he finds himself quite at home. In the three years he has been pastor he seems to have grasped the local problems and has begun to do something about them. Strolling through the twisted streets of the town he told me about them.

"Right after the war," he said, "the Protestants arrived. They established headquarters in this parish and began holding services. They distributed packages to anyone who would attend. There were many poor people here—in fact, almost everyone was poor—so you can imagine the temptation they had, seeing the bags of flour and sugar and many things they had not tasted for so long. One man said to me: 'Father, I looked at my children; I saw that they were hungry. So I went and got one of the packages. I said to myself, the Lord will forgive me; I have so much need.' Then too, they gave a prize for baptism of 25,000 lire. That is an awful lot of money if you have nothing. One man said to me: 'Certainly a little bath for so much money the Lord will forgive.' But don't think that everyone went. Despite these lures, many remained good Catholics.

"After the first impact of the gifts had subsided, the Protestants brought accordions and began holding meetings where there was a lot of singing. It was very gay, and young people would go because there was nothing so entertaining in Chorio. Then, too, there was lots of sentimentalism, and we are a very sentimental people. But as time passed, fewer and fewer people went to these meetings. When they thought it over, they saw that the only teaching that they had been given by the Protestants was against the Catholic Church, and that did not seem enough. But then they no longer felt that the Catholic Church was *the* Church. So they remained—and remain today—without any church, just waiting.

"But it would be too easy to blame everything on the Protestants. The process really began with the war. Just think of all the outside influences!"

MR. LORIMER, a graduate of Georgetown University's School of Foreign Service, lives in Italy. He wrote this article after "a long visit in Calabria this winter."



"That's right, Father." Another man had joined our conversation. "Here in Chorio we had German, American, Australian and Canadian troops. Also, so many of our own young men went into strange countries, in Europe and in Africa as well, with the army."

"So you see," the pastor concluded, "in all of this the people saw that there were many different religions in the world, and that many people who seemed to be very good people worshiped God in different ways. So they wondered why the faith of their childhood should be any better than these other ones."

"That is why the real blame lies with us. For years there was only the traditional Church. Externally there were no signs of change. The people came to Mass, there was great participation in the processions. Everyone considered this region one of the strongholds of Catholicism. But now we see how much was just formalism and how weak the foundations really were. It is amazing to me that more people were not swayed by the outside influences. Still, out of the fifteen hundred people who live in this parish there are today one thousand who go to no church at all."

Among the Catholics with whom I spoke in Calabria there was general agreement that the people had never been properly instructed in the faith. It was something that was simply inherited, not embraced individually. One priest told me he found that many of the people who had become Protestants had done so because they had found in Protestantism a bit of the Christianity that the Catholic Church had never taught them, "and so they were happy to accept these crumbs because we had never given them the whole loaf."

#### PAST AND PRESENT

But one must remember that the heritage of Calabria, as of the rest of the old Kingdom of Naples, was a clergy which was frequently untrained and many times completely without vocation. Many men became priests to help their families financially, not so that they could serve God. This was made possible by the lack of a real seminary system. It was only fifty years ago that the regional seminaries were established and that a strong control was put upon the acceptance and training of candidates. But the new and often very able clergy is really working in a missionary country, a fact which is becoming clear only now that traditionalism has been broken.

Though today it is hard to find a priest who does not have a vocation, it is not hard to find a priest who does not know how to deal with modern problems. This is true especially among the older clergy, whose ministry began when the traditional system was still effective. Thus there are many who would like to defend the Church from the dangers of both Protestantism and communism by the use of police, or by those very methods of which they disapprove when used by these adversaries against religion.

But the seminaries have not solved all the problems. There is still an acute organizational dilemma in Calabria which hinders effective joint action. Calabria even

today is divided into 19 dioceses. It is difficult to arrive at agreement among that many bishops, no matter how saintly. It is hard to make even the most minor structural changes without grave consequences.

For example, when not too long ago the Bishop of Gerace decided that for effective administration he should move his see from the antique mountain town of Gerace, which is cut off from all direct communication, to the big seacoast town of Locri, which is right on main routes north and south, there was much bad feeling in Gerace. In fact, when later he returned for a pastoral visit there was a general uprising, and a Franciscan accompanying the bishop was wounded!

The young pastor of Chorio has a good idea about how to meet the modern challenge.

"The people do not come to us," he explained, "so we must go to them. We have a recreation center here



and a handicraft school; we teach sewing and weaving. Then, too, we give plays in which everyone participates. Someone gave us a movie projector, so I show movies. I always give a talk with the movie, so that I can use it to get to the people who do not come to church. We have discussions as well."

I asked the pastor what impression Hollywood made in Calabria; for I was interested by the contrast between the "Hollywood way of life," with all its exaggerated materialism, and the life of the peasants here, which often lacked even the bare necessities. The pastor first explained that he was very careful in choosing the American films he showed in the parish hall, but that a great number were shown in Melito, not far away on the coast.

"The materialism of so many of these films brings a great danger to us," he explained. "When our people see all the comforts and luxuries of Hollywood they find their own lives repugnant. They no longer appreciate the many good things which they have—things such as God and a loving, united family, which are worth far more than the material things Hollywood shows them. But the desire for these material things becomes very strong with some people, and it makes them miserable, for they have no way of satisfying it. True, many see these things in the proper light. 'Americanate' (American foolishness) they say, and that is the end of it. But not everybody."

It is a fact that in the poorest houses of Southern Italy you will often find an enormous radio and dirty, hungry children. The radio provides both escape and prestige; the louder the radio plays, the greater the prestige. Thus you constantly hear radios blaring at a most unpleasant volume.

"The other danger of American films," the pastor said, "is the excessive violence. Look at all the war pic-

tures, gangster pictures and Westerns, where violence is the rule. Here, we are quick to anger and quick to grab a knife. I do not think it is a good thing to stir up these passions."

By this time quite a group had gathered. There were expressions of agreement with the pastor's judgment on violence; most felt that there was not enough consideration given to it.

#### MISSION FIELD OF TODAY

Then en masse we made a tour of the town. First we went to the church. After the earthquake of 1908, many nations of the world sent what seem to be early models of prefabricated houses to give shelter to the homeless. These houses are corrugated metal on the outside and wood paneling on the inside. In Chorio the only buildings of this type remaining are the old church, now used as a parish hall, where all the parish activities take place, and the rectory. The rectory is not unattractive for a temporary building, but when the summer sun falls on it, the roof and walls absorb all the heat and the inside feels like a wood-paneled oven.

The new church, which was built in the 'thirties, is a brownish-pink outside. Inside, it is perhaps over-decorated but comfortable. The new pews and the furniture in the sacristy are the first-rate work of a local cabinetmaker.

After visiting the church we walked through the narrow streets of the old part of the town. Here the houses, except for very small windows, resemble piles of stone. There is no sewage system, but I was told that as everything is built on the side of the hill, "this is not too much of a problem."

In one of the bigger houses we found the workshop of the cabinetmaker. He was a tall man in his thirties

with a classical black mustache. He wore high boots with trousers that billowed over the tops, and was eager to show me his brand-new woodworking machine.

"Look," he said, "it does five operations electrically!" We were joined by a young man wearing a black sweater and black trousers. He was the secretary of the local branch of the Christian Democratic party. He explained that he was a convert from the MSI (neo-Fascist party).

"When I joined the Christian Democrats, I felt that we should have a 'section' here," he said. "It is now the only unit of any party in Chorio. We have very many members."

The last place we visited was the nursery school. The gift of a Northern industrialist after the last flood, it is an airy, modern building. The nuns who staff it are ensuring a hopeful future for forty children. "This is the best sort of aid," the pastor said, "because education is the first step in changing people. Here the little children get a good start. As they grow up we will try to keep close to them. If only we had more decent schools, for children and also for grown-ups!"

The pastor of Chorio is bravely planting his crop in the fertile soil of the river valley. His work is precarious; it requires both faith and devotion. There are many who say that he is too late. But as I walked with him through the dirty streets of his town and saw him stopping here and there to talk to his people—whether they come to his church or not—I thought of the ancient words: "Lift up your eyes and see the fields, for they are white already to harvest." One could see the hope with which he tended his crops. Still, looking at the clouds on the horizon of the future, one wonders how long the season can endure. Will the great waters rush down again from Aspromonte and wash his harvest away?

## What to Do about Oil *Benjamin L. Masse*

ALMOST FROM THE DAY it took office, the Eisenhower Administration has been bedeviled by a family fight in the oil industry. Lined up on one side are the so-called domestic producers and their articulate trade association, the Independent Petroleum Association of America. Opposing them in solid array are the major oil companies, the big international operators like Standard of New Jersey, Socony Mobil and the Texas Company, which have important sources of crude abroad as well as here at home.

The fighting has to do with one of the most precious commodities in the world, a commodity on which depend for their livelihood not merely hundreds of thousands of individuals and businesses, but entire re-

gions and even nations. The fight is more, then, than a domestic squabble. It has important and highly delicate international ramifications. It intimately affects the free world's two largest sources of oil after the United States—Latin America and the Middle East.

More specifically, the fighting is over the lush U. S. market for petroleum products. To what extent is foreign oil to be allowed to compete for American dollars with domestic oil?

This issue would not exist, of course, if the free world's demand for oil exceeded its supply. The trouble is that it doesn't. The free world can produce several million barrels of oil a day more than it can possibly consume. Twenty years from now we may be crying desperately for oil, but today the "black gold" is running out of our ears.

FR. MASSE, S.J., is an associate editor of AMERICA.

Ever since the end of World War II, the domestic producers have been watching with growing apprehension the flow of foreign oil—mainly from Venezuela but from the Middle East, too—into the United States. As late as 1947 we sent abroad more oil than we imported. The tide turned in 1948, when imports averaged 513,000 barrels a day and exports only 369,000 barrels. By 1951 we were importing twice the oil we exported. Two years later, imports for the first time went over a million barrels a day. That was the signal for the domestic producers, supported by the coal industry, to storm Washington for relief. It was an injustice, they cried, for State regulatory bodies to restrict domestic production in order to make room in the U. S. market for foreign oil. Such a policy was ruinous. It was bound to discourage further exploration and drilling in this country. It was a danger to the nation's security.

#### ATTEMPT AT SELF-REGULATION

To head off legislation in Congress, the major companies agreed to restrict imports voluntarily. Within little more than a year, however, the voluntary program started to break down. Imports jumped from 1,052,000 barrels a day in 1954 to 1,248,000 barrels in 1955, and the trend was obviously upward. Prodded by the domestic producers Congress added to the Trade Agreements Act that year an amendment authorizing the President to curb imports that threatened the national security. For oil the security yardstick was understood to be the ratio between imports and domestic production that existed in 1954. If the big companies failed to observe this ratio voluntarily, the President was supposed to spell out the law for them.

Matters came to a head last fall about the time the British and French were readying their attack on Egypt. With imports then running at the rate of approximately 1.5 million barrels a day, the Office of Defense Mobilization started hearings to determine whether the time for a crackdown had come.

The Suez crisis temporarily stilled the controversy. With the canal blocked, the difficulty was not imports to these shores, but how to get oil to Europe to prevent an economic disaster. Once the Administration, satisfied that the British and French were pulling out of Egypt in obedience to UN directives, flashed the green light, the pattern of the world oil trade was drastically altered. Middle East oil destined for the United States was diverted to Europe. Shipments of Venezuelan oil across the Atlantic were stepped up. European-bound tankers loaded up with expensive dollar oil at Texas ports. Eventually the various State agencies relaxed restrictions on production and for a short time everybody made a lot of money and was happy.

But not for long. With Mideast oil once more flowing to Europe, the problem is back again, and it is as divisive as ever. Toward the end of April, Gordon Gray, director of ODM, formally notified President Eisenhower that oil imports threatened to endanger the national security. That was the signal, under the Trade Agreements Act, for the President to begin wrestling

with the problem of mandatory controls. As this is being written, he is still wrestling with it.

For several reasons the Administration dreads to impose quotas. It has spent much time and effort trying to liberalize world trade, and import quotas are about as flagrant a negation of free trade as protectionists have been able to devise. It has tried to foster a Good Neighbor policy in this hemisphere, and quotas, by forcing a cutback in Venezuelan oil production, would damage Latin-American relations.

Quotas would trigger even more serious reactions in the Middle East. Our friends out there, some of whom depend on oil royalties for most of their revenue, are only now recovering from the Egyptian affair. They want to sell at least as much oil in world markets as they did before the Suez was sabotaged. And, remember, throughout the Middle East the Soviet bear is on the prowl, exploiting discontent wherever it exists.

The Administration would be happy if the big companies returned of their own accord to the 1954 ratio and faithfully observed it. But some of the big companies refuse to do this. Even if they all agreed, the domestic producers would not be satisfied. Nor would the Hon. Joseph C. O'Mahoney, chairman of the Senate Antitrust and Monopoly subcommittee. The domestic producers have lost whatever confidence in voluntary quotas they may once have had. Senator O'Mahoney never had any to lose.

During hearings last winter before his subcommittee, the Senator learned that the Arabian-American Oil Company (Aramco), which is owned by Jersey Standard, Texas, Standard of California and Socony Mobil, was paying practically no corporation income tax to Uncle Sam on its lucrative operations in Saudi Arabia.

This came about in a perfectly legal way. Our tax laws permit an American company doing business abroad to deduct from the taxes it owes our Government whatever taxes it pays a foreign government. Since Aramco, which is liable to the 52-per-cent corporate rate, pays a 50-per-cent tax on its profits to Saudi Arabia, it winds up owing Uncle Sam only peanuts.

What aroused Senator O'Mahoney's interest was a development in Aramco-Saudi Arabia relations going back to 1950. Prior to that year Aramco had paid a royalty to Saudi Arabia in lieu of taxes. Under our tax laws this royalty was treated as a business expense, hence deductible from taxable income. But Aramco had to pay U. S. corporate income taxes on all earnings remaining after its royalty payments to Saudi Arabia.

When Saudi Arabia insisted in 1950 that Aramco pay taxes instead of royalties, the company's tax position vis-à-vis the U. S. Government automatically changed. Whereas a royalty payment gave Aramco





a tax credit here of 52 cents on every dollar, a tax payment gave it a credit of \$1 for every \$1 paid. Everybody gained but Uncle Sam. (The saving to Aramco is said to amount to about \$80 million a year.) So Senator O'Mahoney wants a tariff, not quotas, on oil imports from Saudi Arabia. That is the only way, he argues, that the U. S. Government can gain any financial advantage from the operations of U. S. companies.

Where does all this leave the President?

It leaves him, truly, in a most difficult and unenviable position. He must decide, first of all, whether Mr. Gray's finding, that oil imports are a threat to the nation's security, is valid or not. May it not be that the domestic producers are overworking the national-defense argument, as industries hurt by foreign competition are naturally prone to do? The big oil companies, which are not always wrong simply because they are big, deny that imports have discouraged the development of our oil resources. In proof of this they note that oil production, drilling, exploration and known reserves are all at record levels.

If the President accepts Mr. Gray's finding, he must then determine 1) to what extent imports must be

cut back, and 2) whether the cutback should be effected by quotas or tariffs.

Whatever his decisions may be, they are bound either to alienate our friends in the Middle East and Latin America, or inflict some financial hurt on our domestic producers.

There is still another consideration which, though of the highest moment, has perhaps not been sufficiently discussed. Since our oil reserves are limited, would it not be in the national interest to make even greater use of foreign supplies than we are presently making in order to conserve our own resources? Would it not be to our advantage to patronize foreign suppliers now so as to be able to count on them in some future emergency? Are not, in fact, the oil reserves of Latin America and the Middle East also a part of the U. S. defense picture?

Questions like these are naturally disturbing to those who own U. S. oil wells. It is unpleasant even to ask such questions. Nevertheless, they must be asked and answered. As the owners themselves insist, the nation's security is the fundamental issue in this whole debate over oil.

## Letter from Belgium

A. Deblaere

IT IS QUITE FASHIONABLE for a great critic, after having defended "modern" art for half a lifetime, finally to discover its hidden destructive tendency. Some of the pundits who used to champion Cézanne, Van Gogh, Matisse and others against their "tasteless" contemporaries seem unable to follow and understand the evolution of modern art after World War II. But once the liberation of the form as a means of expression has been admitted as a basic principle of art, the evolution of art in our own time is immediately recognized as a consequence and a further application of that principle.

More than one outstanding critic, however, has in later years condemned contemporary art for destroying what remains of Europe's secular culture and leading us toward a period of primitive barbarity. But, with a complete lack of logic, these critics have not at the same time condemned the great masters who lived at the turn of the century and who are the real founders of the current vital schools.

These critics surely are too intelligent not to have noticed the contradiction within their own attitude, and therefore we can wonder whether they were seeking sensation rather than truth. The prophetic tone they

assume, predicting the end of European culture, is their peculiar form of commitment, now generally expected from writers and artists after the failure of esoteric individualism.

A recent book by the Swiss professor, Walter Muschg, *Die Zerstörung der deutschen Literatur* (*The Destruction of German Literature*, Franke Verlag, Bern), has caused a good deal of thinking and writing, not only in Germany and Switzerland, but also in the Low Countries. Coming from such an authority, a diagnosis of mortal cultural disease is not to be ignored. A specialist in the field of German literature, Prof. Muschg nevertheless applies his norms for judgment to the whole of Western art. He diagnoses what he feels is its state of advanced decay and prophesies its final doom. A number of minor prophets, encouraged by his pessimism, have struck responding chords of moral indignation and have turned their wrath loose once more upon contemporary culture.

But before starting a discussion of that kind, it is good to establish certain fundamental points very clearly. And first one should ask a simple question. Cultural judgment always develops from certain scales of values: there are norms one applies to modern art, and achievements by which one rates it. Those norms are put forward as if they were a dogma but, really, can they not be discussed?

When one speaks of decomposition and decay, one

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FR. DEBLAERE, S.J., a specialist in the history of art, is AMERICA'S regular contributor of the "Letter from Belgium."



means decomposition and decay of something existing. The "something" that modern art has been destroying can only be the culture of the period immediately preceding our own. But since 19th-century art was able to produce nothing but imitation, fake and décor, destruction was about the best thing that could have happened to it. Modern art, being "the disease of a disease," is in reality a happy return to health.

But perhaps the comparisons, by which we judge the "decadence" or "flourishing" of art, are taken from some other century than the one immediately preceding our own. Is the 17th century, let us say, or the Italian Quattrocento, or the French Gothic or the Greek 5th century supposed to supply the standard for comparison? But every comparison with some arbitrarily chosen period, jumping the centuries as if they were of no consequence, implies that one has lost the sense of reality as something necessarily historic and is indulging in abstractions.

#### FIXED NORM FOR ART?

The worst of these abstractions is the die-hard academic illusion that something like an "ideal art" with "absolute rules of beauty" exists. This was a philosophical illusion to which, in part at least, we owe the petrification of European 19th-century art.

Classical periods do not usually last very long. Only a style that is sure of itself can approach nature without getting suffocated by naturalism: such was the stylistic strength of the 5th century in Greece or of the 13th in France. But these periods outlived their own greatness, and every time art has been saved by being thrown off balance. The prejudice, for example, that makes us look upon the first Romanesque sculptors as "primitives" originates in the same illusory creed about an ideal art: it evidently works on the assumption that the sculptors of Autun or Arles would have liked to imitate the ancient statues, many of which they might have seen in their towns—but were unable to achieve it.

In fact, they were the great renewers of European art. One does not need to be an artist to be able to copy a Roman statue, and if these craftsmen had intended merely to copy, their magnificent friezes in stone-carving show us in what superior manner they would have carried it out. But if they did not repeat the classical forms and proportions in their own sculptures, it was, indeed, because they did not want to.

What is happening now to modern art may rightly be compared to what happened some thousand years ago. Dead for years now, reduced to an endless repetition of formulae that have lost all force of adequate artistic expression, art has been saved by the liberation of forms. If only we did not condemn modern art to hide in galleries or the secluded homes of connoisseurs, if we had the courage to open to it our churches and the whole field of religious art, giving it a real chance on a large, generous scale, the Church might once more be the leading force behind a cultural renaissance as tremendously fertile as the Romanesque a millennium ago.

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# BOOKS

## Rest for the Restless Heart

THE FINE ART OF READING AND OTHER LITERARY STUDIES

By Lord David Cecil. Bobbs-Merrill. 282p. \$5

Don't decide not to read this thought-provoking, humane book just because you may not happen to be a Jane Austen fan. The author does, indeed, dote on Jane, and his voice may be, alas, a cry in the wilderness of fuss, rush and sensationalism which make many a reader today unable to sit down quietly and savor the gentle satire of Miss Austen. But apart from Sir David's happy bias in favor of the "gracious" literary figures, this book is salted throughout with the kind of urbane appreciation of literature that is becoming a rarity indeed amid the welter of sociological and psychiatric studies of authors and their works.

The title chapter alone of the book is filled to the brim with a "philosophy" of literature that deserves much ponder-

ing. It is refreshing, to say the least, to read, in an age when "what will it get me?" seems to be the touchstone of education, that "the primary object of a student of literature is to be delighted. His duty is to enjoy himself: his efforts should be directed to developing his faculty of appreciation."

So, continues Sir David, "it might be worth while considering what exactly the development of such a faculty entails." We hear, for instance, that "to enjoy literature as it should be enjoyed" requires "in addition to common sense and uncommon sensibility, faith, hope, charity, humility, patience and most of the other Christian virtues." And this is true because what authors are always saying, if we are on the *qui vive* to catch it, is that all the aspects of life "can be transmuted into an image of spiritual perfection. . . . The author may not have intended to [do this], but he cannot help himself. . . . [Authors] open the eyes of

the soul to a sight of that divine and flawless essence whence she springs and for which, while her unquiet exile on earth endures, she is immedicably homesick."

This great basic theme Sir David then applies to such topics as his beloved Jane Austen, Shakespeare's comedies, Joseph Conrad, Walter Pater (this is an especially perceptive essay on a much-misunderstood man) and others. A particularly helpful chapter is one on "The Forms of English Fiction," in which Sir David proves that his interest is not confined to Jane Austen—Graham Greene, as well, is discussed, and much light is shed on the supposedly amorphous thing that the novel is.

English teachers will find this book especially rich in suggestions, but the "average" reader, too, will profit by the rich background Sir David brings to his discussion. If the book is read in conjunction with the article in our columns last week ("Educating for Illiteracy," by Sister Mary Denise, p. 342), it will without doubt stimulate conversation not only in the faculty residences of colleges but (may we hope?) around the dinner table in homes where books have not been completely ousted by the TV set. HAROLD C. GARDINER

## Handbook for the Thinker

AN INTRODUCTION TO PHILOSOPHY

By Daniel J. Sullivan. Bruce. 288p. \$3.75

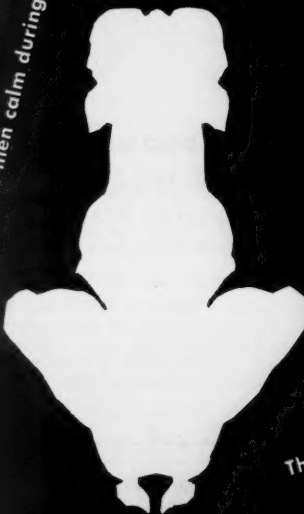
Though written explicitly for the beginner, this is *not* one of those "philosophy without tears" books. Strong issues are not evaded; problems are not simplified out of existence. But, skilful teacher that he is, Prof. Sullivan leads the beginner progressively from the world of his everyday experience and the realm of the literary image into the world of more exacting rational analyses and abstract thinking.

Those who take up this book with a willingness to learn will enjoy the same permanently rewarding experience as the many students who have enthusiastically followed Mr. Sullivan's courses in philosophy these past twenty years at the Fordham University School of Education. Imperceptibly but surely they will find themselves caught up into the author's own penetrating insight into, and love for, truth and the pursuit of wisdom.

Starting with the early Greek philosophers, the author has the reader enter their historical perspective and formulate with them the problems they posed,

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then think out and evaluate the solutions they offered. By the time the reader has reached Aristotle he has acquired the general method of philosophy and of philosophizing. Then attention is focused on four major areas of philosophical inquiry which will always remain contemporaneous: the meaning of man; the making of man; the universe of man; the universe of being. These inquiries are made by Mr. Sullivan mainly along the broad outlines of the Aristotelian-Thomistic synthesis. "The ultimate appeal of any philosophy, however," he says, "will be not in terms of its originators or its teachers but in terms of its truth." For this reason the author draws on all the great philosophers.

This book should find a ready welcome by divergent groups: those uninitiated in the field of philosophy who plan to tackle it on their own; teachers looking for a practical but meaty introductory text; the college graduate who has been promising himself that he is going to review his philosophy "one of these days."

JOSEPH D. HASSETT

## The Existence of God

### GOD THE UNKNOWN

By Victor White, O.P. Harper. 205p. \$3.50

In defining a theologian as "one who makes his own researches and reflections, however much he may be guided by the work of others," Fr. White has certainly described himself. *God the Unknown* is a collection of essays, most of them previously published, bearing witness to the author's originality of thought, range of interests and freshness of approach.

Yet there is a unity to the book which is not evidenced by the variety of subjects discussed. This unity is achieved not only by the author's constant reference to Aquinas—an employment which gives solidity to his conclusions and a healthy new insight into the Angelic Doctor—but also by the effect his work

REV. JOSEPH D. HASSETT, S.J., is chairman of the Philosophy Department in the School of Education, Fordham University.

REV. J. EDGAR BRUNS, of the Archdiocese of New York, lectures in theology at St. John's University, Brooklyn.

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IR Industrial Relations  
J Journalism  
L Law

M Medicine  
N Nursing  
P Pharmacy  
S Social Work  
Sc Science  
Sy Seismology Station  
Sp Speech  
Officers Training Corps  
AROTC—Army  
NROTC—Navy  
AFROTC—Air Force



produces. The book establishes an intellectual climate which some might characterize as irenic, but which may better be labeled comprehensive.

Fr. White's aim seems to be to disabuse us of narrow vision, faulty surmise and smug self-satisfaction. To this end he has not been afraid to make bold statements, to point out, for instance, in the "Prelude to the Five Ways" that these famous "proofs" of God's existence are greatly misunderstood, and that what they actually do show is that *omnia abeunt in mysterium*, leaving us with the certainty only that "there is an Unknown." Nor has he hesitated to question our good faith in realms where it might seem most obvious: "Is it not possible that our desire for unity itself may spring from a state of mind which is radically schismatic, sectarian, selfish?"

But to the thoughtful reader the author has done more than this; he has given an invaluable example of the kind of Catholic thinking that will eventually dispel the scandal of a divided Christendom.

Hence his *God the Unknown* should be read as a constructive parallel to Arnold Toynbee's unacceptable but challenging views on the syncretistic religion of the future:

We are beginning to see better now what the Church of the Old Testament and the earlier Christian Church understood quite well: that its own uniqueness consists not in substituting itself for, but in fulfilling, and even borrowing from and

integrating, the inner content of the symbolism, myths, cults and spiritual techniques from outside the visible confines of Jewry and Christendom.

We see better because of the great learning of Fr. White and those like him.  
J. EDGAR BRUNS

## THE WORD

*When they found all the publicans and sinners coming to listen to Him, the Pharisees and scribes were indignant; Here is a man, they said, that entertains sinners, and eats with them.* (Luke 15:1-2; Gospel for the third Sunday after Pentecost).

It is clear from the Gospel evidence that, in addition to the infinite divine knowledge which Christ our Lord, being God, possessed by nature, and in addition to that effortless knowledge, known as *infused*, which is a pure gift of God to favored ones of God's free choice, Christ likewise acquired knowledge by human experience in the fashion of any human being.

Let us now notice that the New Testament directs our attention to a particular aspect of our Saviour's experimental knowledge, an aspect which is at once profound, mysterious and deeply consoling.

The pertinent text is found in the fifth chapter of the inspired Epistle to the Hebrews. *Christ, during His earthly life, offered prayer and entreaty to the God*

*who could save Him from death, not without a piercing cry, not without tears; yet with such piety as won a hearing. Son of God though He was, He learned obedience in the school of suffering.* . . .

This scriptural passage is not only solemn and moving; it is astonishing. The Son of God, we are assured, *learned obedience*. And how? *In the school of suffering.*

Perhaps there is no single element of our Saviour's mortal life so insistently emphasized in the New Testament—by Himself, by the Evangelists, by St. Paul—as His obedience. As everyone knows, what is termed our Lord's *hidden life* is summed up by St. Luke in the solitary, celebrated sentence declaring Christ's obedience to His earthly parents. Besides, our Redeemer's entire life is repeatedly described by Himself as a prolonged, unwavering act of obedience to His heavenly Father: *What I do is always what pleases Him*, says our Lord simply in John 8:29. St. Paul notes that the obedience of Christ was extreme: *usque ad mortem, mortem autem crucis: an obedience which brought Him to death, death on a cross.*

In short, the Christ-life, from Incarnation to Ascension, was obedience, pure and simple. And then we are told that our Saviour *learned obedience*. And in the school of suffering.

The reference, you see, is to the experimental knowledge of Christ. Our divine Lord knows obedience not only as God knows all things, but as a man must know obedience: from the actual experience of actually obeying. And—bottomless mystery of the Word Incarnate!—we see clearly from the awful *prayer and entreaty* that our beloved Saviour made in the dark Garden, when He turned in anguish to the God who could save Him from death, not without a piercing cry, not without tears; we see clearly that for Christ, too, obedience came to be a harsh and bitter and most costly thing. Our Lord has indeed *learned obedience*: He has learned in His humanity the feeling of it, the very texture of it, the burning, galling price of it.

The more one reflects on the Incarnation the more one realizes that the coming of Christ among us has changed everything: *Ecce, nova facio omnia: Behold, I make all things new*. It will never be easy for any one of us, under given circumstances, to bend the stubborn will and defy the aching heart in complete obedience to God's known will. But it is immeasurably easier so to do now that Christ has done as much, *not without a piercing cry, not without tears.*

VINCENT P. MCCORRY, S.J.



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# TELEVISION

Among the consistently interesting events that are available to viewers at this time of the year are baseball telecasts. More genuine excitement can be generated in a nine-inning struggle between two teams contending for the pennant than "Studio One" or "Robert Montgomery Presents" is likely to yield for the rest of the summer.

Televising a baseball game is a task designed to drive technicians to distraction. By its very nature, the game does not lend itself to easy coverage by the cameras. In a boxing or tennis match, the action takes place within a well-defined, predictable zone. Even a football game offers relatively minor problems. Though football covers a large playing area, the crew televising a game can, as a rule, do a satisfactory job by relying on a basic formula: follow the ball.

But in baseball this is not enough. While the camera is concentrated on the pitcher and batter, a runner may streak suddenly from third base toward home. The director must be on the alert constantly to anticipate such unpredictable developments.

When a slugger like Stan Musial or Ted Williams comes to bat, the possibilities are almost limitless. The ball may be belted in any one of a number of directions. Just covering its flight is an achievement that is a great deal harder than it is made to appear.

In the event that the ball, after being fielded, is thrown wildly beyond a baseman's reach, it may go beyond the range of the camera that has been covering its flight. There may be an added problem—whether to continue to follow the path of the ball, or to focus on the runner who is streaking along the base path.

Occasionally the TV cameraman or director goes wrong and a key play is missed. Violent outbursts of displeasure can be expressed by viewers when a lapse of this kind occurs. But the average crew covering a big league baseball game makes a minimum of these errors.

A visit to a television control booth in a ball park is a fascinating experience. At Ebbets Field in Brooklyn, for example, the booth is situated in the back of the stands behind home plate and out of view of the playing field.

In this darkened cubicle, the director and an engineer sit facing a row of television monitor screens, four of which are providing views of various parts of the field. Ralph Giffin, who directs the Brooklyn Dodger telecasts for New

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York's station WOR-TV, watches them steadily and chooses the picture that is to be carried on the air.

As a batter approaches the plate, the director will say, "take two," indicating to the engineer that the picture being shot by camera 2, covering home plate and the pitcher's mound, is to be transmitted. The engineer then presses a button and the viewers—sometimes millions of them—see the pitcher, the batter, the catcher and the umpire.

If the batter hits the ball, Mr. Giffin, in a flash, must decide what camera is in the best position to follow the action. He may call for several views from different cameras within a matter of seconds. He must remember also to keep in touch constantly with announcers and cameramen. In this way he is able to cover important off-field activities in the bullpen, the dugout or at other points in the park. And he must be sure that the commercials, which originate from another room in the stands, are shown on the screen according to a previously determined schedule.

The TV director has a nerve-wracking job. The fact that baseball telecasts provide so many moments of excitement is a tribute to him and the others who cover the games for viewers who expect perfection—at the very least.

J. P. SHANLEY

## FILMS

**SAINT JOAN** (United Artists). It is entirely understandable that Otto Preminger should share the almost universal sentiment of fascination with the character of Joan of Arc. It is also understandable that, in making a film about her, he should turn to the widely admired play by Bernard Shaw, which has never been screened before. Nevertheless his experiment does not turn out too well. Shaw's play is intellectual in tone and episodic and conversational in structure, leaving most of the action to take place off-stage. This approach is not suitable to the film medium. Converting the play into a movie with very few changes (except for cutting the text to less than two hours running time) makes it seem like a fragment of a fragment of Joan's life rather than the whole story.

Preminger's most daring innovation was to cast an unknown teen-age actress, Jean Seberg, as Joan. Miss Seberg is apparently an intelligent girl who takes direction very well. At her best—e.g. when she is projecting the terror of

a 17-year-old girl at the mercy of hostile politicians and churchmen—she makes us understand the real Joan's physical plight more vividly than a mature actress would. On the other hand, she does not understand and consequently cannot convey sanctity, the quality which distinguished Siobhan McKenna's performance in the recent Broadway revival of the play.

The screen play is credited to Graham Greene. One of Greene's contributions has been to remove or minimize Shaw's more controversial interpretations. The speeches which describe Joan as the first Protestant and the first nationalist, for example, have been removed. And the fact that the Maid's condemnation had political motivation, intensified by the presence of the massed troops of the Earl of Warwick, is pointed out with greater clarity in the film. In one minor point Preminger counteracts these concessions to orthodoxy by causing Finlay Currie to play the Archbishop of Rheims with an over-emphasized cynicism.

Some of the other cuts are not so explicable. The film retains the expletive "Goddams" to describe the English but leaves out the speech which explains and mitigates its use. More important, it omits the play's most moving vindication of Joan: Brother Martin's description of her execution.

Preminger's direction is well thought out and on occasion creative. He uses the epilog tellingly as a "frame" for the film, opening with it and then cutting back and forth. The cut from Warwick's reminiscences in the epilog to Joan in prison, for instance, is most effective. There are many other examples of cinematic technique shrewdly employed on the essentially uncinematic material, notably the cross-cutting of the trial and the scenes of Warwick's plotting. At other times, though, the limitations imposed by the basically static script cannot be concealed.

Except for young Miss Seberg, the cast is made up of seasoned actors. And except for Richard Widmark, who gives a highly mannered and not very convincing performance as the Dauphin, it was recruited in England where the film was made in old-fashioned, small screen black-and-white. By and large they are admirable: John Gielgud as Warwick, Anton Walbrook as Cauchon, Felix Aylmer as the Inquisitor and especially Richard Todd as Dunois. Their performances contribute a great deal to a picture which, as almost any honest study of Joan would be, is well worth seeing but nonetheless something of a disappointment. [L of D: A-II]

MOIRA WALSH

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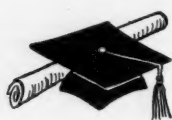
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